M 2070

Saturday, October 30, 1971

MUSIC

Sunday, October 31, 1971

LUNCH

MUSIC

MR. NYLAND: You know, it was Gurdjieff's memorial day yesterday. I hope some of you remembered it. It's a long time ago, of course. Still, it remains a day you have to consider in your life, at least in this life, I hope, and whatever it may be. What is it really, when you do think of Gurdjieff, that you think about? To some extent maybe gratitude, admiration. What is it that you, even not having known him, could believe the man to be? Why should you even respect him? Because of what he has written? Because of what you know of him, what you believe that actually his life was, judged by stories or a little history? Or is it by means of ideas that was something that struck you and that became gradually more and more your own for your life? And then, in respect and gratitude and maybe love for a person who instigated it or made

certain things clear for you because it became of value for your inner life. And maybe it's that of Gurdjieff. Or maybe that is what is in the idea for your life - your gratitude at times; at times, of course, your puzzlement, not knowing where to place it and how to take it and what to do with it and why. Why you even should bother about a man like Gurdjieff? Why aren't there others who can tell you also many beautiful, lovely things which perhaps you han follow with your mind in admiration or with your feeling, to some extent even certain sayings you can become ecstatic--ecstatic--ecstatic about. How much does it change your life? Or has your life been affected because of the ideas of Gurdjieff?

What is it, after all, that you place as value on such ideas? Because they come from a man you really don't know. You know a little bit about it and still you start to believe in what he has said. And when his memorial day comes by again after a year, you start to consider the value for yourself, what his meaning was and what was his meaning for you as a man. What is it really, when you wish to Work, that you do? You start to trust Gurdjieff. You start to believe in him because that what he is saying has an appeal; that is, it attracts you. It gives you something, let's say in the first place, to think about and to consider and to ponder about and to value and to apply and to see what the value is then in your experience. Because if it is just, as I've said so many times, a little bit of a something that happens to come to your mind and satisfies, more or less, your curiosity, Gurdjieff has not lived for you at all.

The life of Gurdjieff was devoted in his own life to become, to some extent at least, an example of behavior of a conscious man or at least a man who strives to be conscious and who tries to build up within himself a certain conscience, or that then his behavior is functioning in accordance with a certain

law - not ethical primarily, and not even essential, because all such things we know about in ordinary life - we don't know enough about it and many times that what we ought to do in ordinary life we don't do. That's probably because one is young and hopes for the best or one is lazy and doesn't want to hope at all. And that sometimes you just brush it away as if it has no value for you. And at times when you really are deep down in suffering or at least that you are contemplating the different affairs of your life and how you have been affected and how you then take this and that and you don't like it, that maybe at certain times, in order to alleviate such a condition, you might happen to think a little bit about Objectivity.

But of course that is not at all the meaning of Gurdjieff. When I say I trust a man, that means he tells me the truth, otherwise I wouldn't trust him. And what is the truth? That I can care for him, that whatever he would say at any one time would always be the same or justifiable or understandable or logical or reliable for me, so that if I wanted to apply it in my own life, I could say I trust him because he tells me the truth for myself. And after all, that what one wants in one's life is the truth about oneself in any kind of a relation that might--one might have and in any relation that one has for oneself within oneself in one's own seriousness of consideration of that what is essential and that what is in a man real and is not changeable or is indelibly engraved in him somewhere, in some place, maybe his heart, maybe in letters that only can be read by someone who's conscious or who knows enough about conscience to sit in front of it and to read until finally it dawns on him that what Gurdjieff is talking about is really for him. And then when you read ALL AND EVERYTHING, you will start to understand a little bit more about what is really meant for yourself.

It is the application of ideas that counts. It is not the theory. It is not what is in your head or even in your heart. It's not an emotional state. All that is beautiful and lovely, but it doesn't buy you any bread in heaven. If one wants to live in accordance with different rules, spiritually explained or deep scientifically explained or perhaps artistically understood in a certain way of communication of life, not of yourself but of the totality of all life with which you then, in such expression, would like to be connected and perhaps even to be fused with, or that what is in a man that he calls his prayer towards that what is the highest for him and he might call God if he wishes. But in any event, it engages him in his life to be able to do something in accordance with the golden rule and not just any old thing that happens to come by. If that is really what one wants from a man like Gurdjieff; and if he can encourage you then to make your life, let's say, in accordance with such rules which you can understand, and hope for a better understanding of that what you do not know as yet, and that you become humble in the application - knowing full well how difficult it is even to have a little bit of an inkling about so-called Objectivity.

Because if one wants truth, one wants a freedom from that what is now life and which binds us here on this Earth and which we have to live because we are here and happen to be here, without our fault - but accepting it as a responsibility, what are we going to make of our--our life? What ar--are we going to do with it? And where should it lead to? And what kind of an aim can I have, that I say I want to be free? From what? From the bondage of the Earth? But I can wait until I die. I will be free, if I believe that my life continues to exist after death. And even if I am mature about it, I still can say I don't care if I am bound on this Earth; it happens to be the fault of Mother Nature and not mine.

so why wouldn't I continue to live and just be merry and happy and forget about making attempts to Work on myself? There has to be something quite deep in one if you actually want to decide that you want to do something about yourself simply because you don't like it in all its forms of behavior. You're not going to judge and saying simply that that what I am is all right "because", or that what I feel I have towards other people and they don't like me, it may be not my fault and maybe it is theirs and maybe just reversely. And what do I know about my own behavior towards them which causes them to be what they are towards me?

What is it that I am regarding Gurdjieff, even if he is an imaginary person? And I say I trust him - does he trust me? That's really the question. What is there that I wish to trust and put trust in someone else that is trustworthy in myself? What is really what I am that I even dare to ask for the trust of someone else? What do I give if they trust me? And is my behavior in such a way that it is above par all the time? Or if it isn't, and I have to admit I made a fault or I had some kind of a faux pas, that I then, I'm willing to admit that that was really stupidity.

If you want to trust, if you want others to trust you, both have to be trustworthy and it has to be understood by each other. That is, if I wish any kind of a relationship on the basis of even friendship and I say I can count on such and such a person because he will not leave me in the lurch, when I need him he is there, when I call on him for help he will give it to me and then I must, when he calls me, I must respond in the same way.

What is it again if one wants to give to someone what is near for oneself and the dearest for oneself that one wish to part? That what one wishes to give, it

must cost me something to give it and I would have to live without it if it actually has a value. And I only can hope that it will be returned to me, in a different way maybe - as I said the other day, in different rates of vibrations - but it has to be in that kind of a conversion process useful to me, again to be used in order to apply it in my life, otherwise I just cannot sit in front of anything that is beautiful for me and enjoy it and not do anything with it, because that is not worthy of a man.

When we talk about development and evolution and growing up, and that what is necessary for a man to become, to have better--obey a better consciousness, real consciousness, not the ordinary consciousness we are familiar with of mental faculty which functions in thinking, but actually the awareness of oneself as one is and the acceptance of that, of which the mind as it is now is incapable, and that my feeling includes many people and not just my own selfishness. And that with this as an aim, I cannot help but going up further and further and including more and more so that really my feeling towards other people or towards any living matter or towards anything that I even can conceive of that is higher than I am, it should of course in my life include my love for God and wish to trust Him, because if I could trust Him, it would provoke me into becoming trustworthy. This is really the fundamental reason why I wish to accept my life, because it gives me a chance in my life, as I am now, to become a different kind of a person so that someone can say, "Look, that person is trustworthy. I like to be his friend. I like to see him. I want to talk. What makes him that way?"

We talk about relationships in this group. We talk many times about the necessity of an activity to work together physically. But of course that is not all. You can get a group together to work on something and without any

particular seriousness than only that they all are engaged in fulfilling a certain task in relation to that physical work. But there has to be much more than just physical working together. There has to be for oneself something that is within oneself that also becomes engaged, and particularly becomes engaged in the relationship with someone so that I don't start to criticize him when he may be falling down a little bit - maybe because he is tired, maybe he is stupid - but that I can accept that kind of behavior because I know myself well enough that I am many times exactly the same.

What is it that one wishes for someone? If you want to be--if you want to have a friend you have to be one first. And everything relates ultimately to the state of oneself. And whatever you expect and hope for, you live in accordance with that first. If you feel that other people are not living up to it, how can you tell them? By an example? Or by running away? Or by just doing your best when you sit at your chair and criticize? Or that perhaps you have to go out and maybe be of help in order to be helped by hem - and not as a return because you helped, but because there is something alive in you that you wish to give. Giving and taking, or giving and having a return are not connected. They will of course take place and one as a result of another, in that way, one as a result of course is connected, but not as a necessity that I give, therefore you have to give me. I give - that's all - simply because I happen to be alive and I wish to give. Because there's more than enough I can give away and if I give I can even receive more but not from you.

I receive from different sources when I give. I don't give because someone else has given me something and I return it. I give because there is life in me,

because there is something that I want to express, that I am happy about, that I exist. And that this life force comes out in the form of giving or of being or in wishing to understand someone, or sometimes to bend down and to see what is there, really, instead of looking at someone else from a higher - so-called higher - standpoint and criticizing them and sitting on my throne and consider all the others as if they have to pay me service or what.

I give because I exist and my life is to be expressed. And that is all. A plant will grow when it can give off fragrance; naturally when it is attended to because nothing will live unless circumstances are correct. I cannot give unless I take care of that what I am. If I don't feed myself and if I don't live properly and if I waste my time and energy, I have nothing really to give. I cannot give laziness away. But I can give you - I can, in general anyone can - give substance of one's life. The wish that such life is accepted or becomes acceptable, the wish that it will fall in the right kind of a soil, the wish that conditions are conducive enough that that what is a gift from me myself, that it is not going to die. But I don't give for that purpose; I hope for that and it is a great deal up to me to see that I give it at such a time when it can be received. And than I wait and I hope and I keep on giving.

It happens the same for someone else like it happens for me; When I receive I start to think about it. Why does one want to give to me? What is it that is of value to them that they are grateful for, in some form or other, because of a gift? And honestly, I do not know it. One lives one's life the best way one can, for others as well as one can, in relationships understanding each other, wanting for the other to create conditions of life in which they can grow. That is a responsibility. And then again I say, it stops because that's the way I then

must be. And I have no further consideration of wanting to have something in return or that I wish others to know how good I am or that I want admiration and that kind of a respect because someone else tells me that I am so wonderful.

I want to live in this Earth--on this Earth and in this life. I want to find out what is of value to me now, not just clap-trap and nonsense and talk-talk of a lot of people. I'm not interested in that in the least because it doesn't feed me. It is empty food. I want substance of that what can give me sustenance, what can help me to continue to live, what can give me, in time, inspiration. Because what is it really that one wants and what one believes one is capable of doing? First, the continuation of what one is and the maintenance of that in the best way one can - again and again - certain rules that are needed. But with that I want to go a little further. That is, I won't have a balance by just feeding my body. I know there is a feeling. I know there is a possibility of deepening it. I know there is a mind and I know there is a chance of accumulation of data. I want to know first how free my feeling is and how free is my mind.

I know my body is bound. There's no question about it. I want to fly. I can't fly. The law of gravity is quite obvious. But I don't want to believe it for my feeling because in my feeling I can go all over the place. But it is not full of substance. It remains empty, as anyone knows who tries just to feel and let it go one way or the other without any rhyme or reason - and pretty soon he's exhausted or he becomes repetitious and saying the same thing all the time and he cannot say it any different. He's limited in his posture and behavior form as a result of his feeling. And whenever the feeling concerns himself, of course he's limited by his own personality. When it wants to include more of someone

else, there is more possibility of food. There is more the chance that I want to think about how to give then feeling, how to express emotions, how emotionally I could become so that then emotions become an expression of me, I would almost say, naturally. They don't, not really. They stay natural up to a certain point and then it is a question what ca--else can I do with my sincerity. I hope, but I--it is not right yet. And with my mind I keep on thinking. And of course I have many words and I can even write poetry and use lovely language and I can be convincing in saying this or that, but what good is it to me? I have to eat my words. I have to eat what other people give me. I have to digest what is given. I have to grow up and particularly those parts that still can grow. Not my body. It can be maintained. It has to be kept pure enough. But my mind, I'm worried about it. Because I will keep on putting more and more facts and data in it. It gets a little woozy and too heavy. And it is not right because a clarity is needed and I don't get it. And there is a tremendous amount of ballast, nonsensical reading, or taking in a hell of a lot of nonsense by my eyes because I must see it. I don't want to but I'm exposed to it. And what I hear, many times I know I don't like it, but I must hear it. And all the other different sense organs which have to function on this Earth because otherwise I die.

With my emotions, how limited an I in emotional states? Not only that I don't have dexterity even to create something aesthetic, but many times my eyes are blind to color or to sound. I don't understand them. I hear it. I cannot place them. It gives me a good state. How often does it arouse me to do certain things, that I am, as i--as it were, spirited because of that, that I then say "all right" with this kind of an influence? I know I have to do something. Maybe, if it were possible, I would kill my grandmother. If I were affected

enough with my emotions almost taking over, then I could become crazy. But it doesn't happen much. And my mind prevents me many times because it has arguments. And the arguments pro and con and the conditioning that I have to go through and the rationalization processes, all of that keeps me asleep. The more explanations I give, the more I sleep. The more I rationalize and consider myself conditioned, the more blame I put on other people, the less I have a desire to wake up to myself and the less I know. It gives me material for dreams but the dreams also become, in accordance with my thought, practically of the same kind of a level.

What is needed for a man for himself to grow is to refine first that what there is as feeling, to include in that life of others of the highest for himself and to satisfy that kind of a craving. With his mind to become inspirational. With his feeling to have aspirations. With the two - that is, his mind and his feeling - with his mind refined and becoming free from itself and its thoughts, with he mind in its awareness process, and with the feeling being placed in one's heart and becoming emotional, I then wish, between the two, silence - which means no fighting; a quiet atmosphere within so that with that I can keep on thinking if I wish; but mostly I want this what I am as a body to behave in a certain way acceptable to both my mind and my feeling and no quarrels and no liking and no explanation.

God does not explain it to one. He is life and accepts us as life. We could accept, at least try to understand a little bit of what is meant by that kind of a concept. But of course we--we can't very well. What do we know about omniscience? Our mind is so limited, and all the time remains limited. And you put more stuff in it and it won't be able to get out because it cannot

walk around in the mind.

The freedom that is needed is really simplicity and the formation of that in the mind which is free also from one's feeling and can then, in that way, become conscious, not by means of a thought process but by means of the acceptance of oneself as an awareness process which of course we call Objectivity. Freedom from this world but freedom from myself, that life can exist in freedom from that what I am manifesting - manifesting by means of my mind, my feeling and my behavior physically. A freedom total; a freedom like it might be as if death when it takes away my body, when it can exist in a sigh, not knowing how to put it in words, when I try to go to the depths of scientific endeavor and find out that I am stuck on not being able to see molecules although I have an idea they must exist.

My awareness of that what exists and cannot be seen gives me the belief in the hope of actually reaching it provided I Work for it. I Work naturally then, because it is--has to do with my growth and further growth. This is what keeps us together, not the activity. That is fine and very good for the occupation and the usage of your time. But what keeps us together as a group or will keep us or for which we strive, is an understanding of one's own life in relation to someone else and then to help to make such a life, in the relationship that we wish to establish of a certain caliber, of wanting to understand what is right for someone else and to which then I would be willing to give so that that what is given is given from my heart, not from my mind necessarily. I need a little light to see what I give. But in order to make the process of a gift I have to have a force. And that force can only come from an emotional state of myself. And I use my hands sometimes, to stretch them out; and carrying a gift I say,

"Here, take this. I can spare it, but maybe you can have it useful for you. If you want it, I'll be very happy. Take it all. I don't want to keep it. I am fed from different--in different ways. I don't need it anymore. It has outlived its usefulness, even, for me. But aside from that, if it is of any use to you, take it all."

We must learn that, you know. We don't live in accordance with that, not many times. Every once in a while you make up plans. Every once in a while you Work, a little more concentratedly during the month of October, And then you say, "Thank God, November is there." I gave you another little task for November.. Don't forget it if you can. Try to remember.

Your life, I say many times, that is the value for yourself. That is the responsibility you take. That is how you wish to become more and more occupied in the utilization of your time and energy in the right way with responsibility and to plant, as it were, seeds in the right kind of a soil, then expecting some fruit of certain kinds because you attend to it or you tend to that what you have planted. And you watch it. You become aware of the existence of the plant. You're not describing it as yet. You just wish it to grow.

The wish for a man who want to Work on himself is the wish for the creation of little 'I' as a plant which you then, in your limited knowledge, assign a certain place somewhere within you. And then you must attend to it. You must give it food. You must surround it, if you can, with different concepts which are conducive and not harmful. You must consider the kind of food you wish to give it. You have to prepare that food yourself. It's not in books. It is in your life. The preparation is based on your experience and what you extract from your experience as truthfulness. That you give to this little 'I' - your little

'I'. That is the plant you wish to grow, not more. You don't know what will be the possibility of the plant growing - into what? A bush or a--or perhaps a tree or maybe different? I do not know. You don't even know the shape it would take, but you attend to it because it is dear to you, it came from you. And you ask God to help, of course, to give it rain as it were, or the soil, that it can remain porous.

Every once in a while you kneel in front of this little 'I' and you show by your posture that you really care, that you honestly care for that. So that you ask this little plant to trust you because you care for the life that has been given in it and it is now up to you to take care of. That is the trust God has planted in you. He wishes for you to create that what could bring you nearer to Him. He has told you, in many different ways, by means of those who came from above and were on Earth here for some time, messengers from above, from infinity, became--becoming visible and then being and then saying a few things and then indicating which is the way, how, what one should do in order to become free. And that what is needed is that truth. And the truth can only be based on trust. We know. We say, "In God we trust," and it is on a coin of money. What we really mean is trust in a dollar bill. But you see, in the one dollar bill, the pyramid top is not there. It is still above. It's not connected. If you look at that as a symbol it means a dollar bill is not as yet everything. It is still, and should be considered, only a token, a possibility of an exchange of no value in itself and only what it represents.

My little 'I' is very, very small in the beginning. It is almost so small that I don't know it exists. But I would say I have an emotional state, a certain knowledge of its presence, nearness to me, and it is all now dependent what I

want to endow it with and what I hope for it and what I, in creation, expect the creation to become. That I pray for. And than my life takes on a different kind of a meaning, because it is not just ordinary life and it is not just doing this and that and keeping busy. It is something quite different. I call it, of course, my inner life. I call it the possibility of a spiritual development. I quite definitely know that something else is needed instead of just ordinary life affecting me. And I know well enough how I am affected and how I react towards it. My little 'I' starts to form a certain point within, a point of gravity with which is not subject to the law of the Earth but has in it potentiality of out-growing towards that what is above the Earth or away from, or that what is within myself away from the surface of my physical manifestations.

That is why we want to remember Gurdjieff: To see what it is that he has said. Sometimes, of course I say, "Why did he live to tell us? Why did he wish?" Maybe he had to. Maybe that was his life. Maybe for that he was commanded without any further knowledge about that and without going into--over into any kind of sentimental reasons or that what I feel ought to be. I do not know and I really do not care. But that what I care about is the possibility of an application of something that makes sense. And when it is logical and when it gives an indication of having a result and I like that result to become my own, then I will Work for it.

I trust then that what might be to become for me a reality. And then when it is reality, I can trust it further. That when it growths in the--grows in the right direction and I can more or less create such conditions also - having created that what was the beginning - I become responsible for the maintenance and further creation of conditions which are conducive for the growth of that

little plant which I've called little 'I'.

You understand what I mean. One gives. You might say if everyone gives it all comes to the same, but if one gives for oneself, giving is quite different from taking. It's quite different to be humble in giving instead of expecting respect. It's quite different to do away with a vice and keeping a virtue. It is different to eliminate negativity and keep positivity. (All right, Bill.) (Turning of cassette) It is better to grow up and make attempts, even if they fail, than staying a child and not to make any attempts at all.

You have to have a certain kind of confidence that when you Work on yourself, when you go to a group, when you want to talk and you have something that you want to say or communicate, that you say it clearly and that it can be at a certain level which you must reach for yourself, to make a statement, I say, as clearly as you can, and then a few others can say something about it. But when you once have spoken, don't talk any more unless you have to. It is enough when you have a group of fifty people and there are possibilities for all of them to speak. Let one person say what is on his heart and say it. And then he need not add to that afterwards and he need not explain. It may be understood. Maybe it isn't. What is it to you when you are serious in the expression? That is for you that truth at that time. It may not be perfect, but it might become, if you persist in remaining truthful in accordance with your seriousness, your simplicity, your willingness to participate in a group meeting for discussion of Work.

But don't talk too much. Say it, "That's all, that is all for tonight." Next week I may add a little bit more because I keep on listening to others and maybe, after a little while, I say, "Too bad I didn't think about that, because the other now reminded me." My advice is not to talk then. Resist the temptation

to talk twice or three times. Concentrate on what you want to say in that what you want to say the first time. For that, you prepare. What you might say for the second or third time is not prepared. It happens to come because someone else has talked. What is needed in a group is your own original contribution of the attempts you have made in accordance with the understanding of your Work on yourself. Maybe after a few sentences it is exhausted. And then let it be. Afterwards again and again you think you should have added because, I say, someone else reminded you, save it for the next week. What I'm really saying is, the level of a group is determined by the sincerity of one's own experience. It is not determined by the reactions that one receives from others.

Let me say differently: The level of a group is determined by first-hand experience only. Second-hand experience and third-hand experience has a lower level. I is still useful, but the level is lowered. If more than one - ten, fifteen - talk in simplicity about the attempts they made, it would be first-hand experience. And that need not even be added to unless you wish to clarify it in some way or other. It is all right, but leave it alone if you can. Make statements, have a conversation on a subject, don't make it too long. It doesn't add to it at all. It becomes repetitious. And you feel then inclined to talk again - and I say, what for? They have already heard you. You don't have to add more. You're not going to add to your stature by saying things another time and another. You're not in that kind of a place. But more people must talk. Also simple. More people, particularly those who are a little older, who are in Work already for some time, as we say, "in" Work, who already know a little bit of what is application, what is possibility of a result, what is description of method. Such things are necessary for those who take a responsibility for the group with a moderator.

Don't criticize each other. When there is seriousness, everybody does what he can. And don't think or consider yourself superior and lose yourself in that kind of a criticism that so-and-so is not doing the right. You do first the right thing. That is what I meant. The positivity is that what determines the level of a meeting, of any group, of any conversation.

If I'm convinced for myself that my experience is truthful, I don't mind saying it, but I don't want to repeat it. I don't want to explain it. I choose the words as well as I can and I let it go. There is no need for the explanation of truth when it is already truthful. It is your uncertainty that makes you talk many times, because you are not a firm believer in your own experience. And to some extent it is right. And if there is that kind of a question or you wish assurance or you want clarity or perhaps the locality of a sequence of ideas, it is right to ask. Maybe someone can then help you, but not too many. Not too many people try to answer the same question. It's up to the moderator to say that's enough. Now think about it and see if that what has been said, if it's enough; but not-- don't add any more to the confusion.

You can say it's easy for me to make little suggestions about how a meeting should be. I listen to them and I listen with you, and of course I get impressions of it. And this is what I really want to say: That if you can have trust in that what a person is saying, you will take it in within yourself, even without questioning at that time, but you will allow it to penetrate sufficiently so that when you get home or when you have a quiet moment and then you could consider it, it might become much clearer. Take in what you can. Don't prevent anything that is said in a serious way and in a simple way, don't prevent that from getting in to you. Store it. Look

at it once in a while. That is the way to digest it and to make it your own - and then maybe much more clarity will be - instead of answering right away and perhaps saying you don't agree or you don't understand.

There are notparticular rules for conducting a meeting. There are no rules of what a person should answer. There is no stereotyped way of answering. One talks about, I say, the truth of your seriousness, hoping that it is heard and assuming it will be heard. And having done your best in the concentration of all the things you know at that time and that might contribute to the clarity of your answer or of your statement, you have to learn to leave room for other people.

Each person should participate if they possibly can in a meeting. Have the audacity. Have the courage to listen to your own voice once in a while. Make it so that when you do come and you have any kind of a question, that you're convinced that you want an answer regardless of who is around you, that then there is a relationship established which is based on your desire to be filled. Even it doesn't matter so much where it then comes from. Pay attention to what might be said because your attitude of sincerity will provoke in someone else the same kind of response, on the same level as the way you present a question.

I will keep on listening of course to the meetings. I will listen to as much as I can. Time is not always easy for me. And I get, every once in a while, a little behind in what I think I ought to do. But you have to bear with me. And moreover, I said the other day, you have to learn to stand on your own feet. More and more, I will force you. I will make you stand on your feet. I want you to learn and to live and to understand and then to grow up because you should become a real man, reliable and trustworthy.

How will I say now? In Gurdjieff we trust - without deifying him? Because what that--whatever he represented should be taken by ourselves to be made our own, by the grace of God.

Drink to Gurdjieff if you like.

And so I wish you a good Sunday tomorrow - a good day, full of desire, full of intensity, seriousness, dedication for your own aim, nothing else really.

Good night, everybody.

SUNDAY LUNCH

MR. NYLAND: Now maybe it would be the easiest if I simply said we will have some music. I think gradually it will come to -- to that particular situation of not wanting to talk too much at lunches. We started it last year to try to eliminate it; gradually I went back to it again. For me, many times it's a question: Do I have anything to say that cannot wait? It can wait again, too, until Saturday if I don't forget it. If it's important, I feel I ought to say it. But that is of course true whenever I happen to think about it, that at that moment I would like to say it and even then I don't always want to wait for a lunch. And to make that when we talk about certain things sufficiently meaningful that it is worthwhile for all of you to listen to what I am saying, it makes it sometimes extremely difficult for me actually to choose. What is there that I still should say and remind you? I can always put it on the basis of forgetfulness that someone is not really all the time imbibed with the ideas and can pull them out of his pocket. And for that, that he has to be reminded because he doesn't live enough with it as yet. And

it is still questionable if one even after a long period of attempts for consciousness, one would become so entirely free from the world that you live in another world of your own. And the risk is of course that you lose contact with daily life as it is also given and also has to be lived because you're still here on Earth.

It's very difficult to understand these things. Here is a wish that one wants to become free. And if you are free you cannot leave. It is a question of, is there a law how to reach freedom for a certain person which indication may be found sometimes in his karma? And is that kind of a law in any way parallel to a different law which also exists and has to do with his physical being on Earth? What kind of control can one have over one or the other? Or is no control at all possible? And are we simply subject to such laws existing without knowing how to manipulate them? It is a question, if we live in a framework in which we can operate but the frame itself we cannot extend or change. And of course many times it is like that when one is born in a form. You cannot change that form, but you could, within the form, as it were, manipulate or guide your life. And what is really a karmatic law and what is a physical law? And what kind of physical law does apply to a spiritual existence? And what is it that a man really wants to have affected or be affected by? And what is it that he gradually will want to lose because he doesn't care for the law affecting certain parts of himself which are of no importance if he starts to understand what it might mean to live on a different level? Can it actually coincide that a person says "I am ready to die at the time that I'm conscious"?

The question of wishing to become conscious is a question of understanding life as a whole. The question of living on Earth is only a question of life as it is on Earth. And for that reason it is like a tremendously big circle in which there

is a very small one. And they only can touch at the circumference and they circulate, as it were, around and within each other, constantly touching at certain times, but never coming to a conclusion that that what is a small circle should grow out in freedom to become the bigger one. And one philosophizes about that. What is really the place of a person to meet at a certain time his own karma and return it then to its own origin and be through with it?

I think about that many times in relation to this Barn, because he all--here all of us come together at certain times and we touch each other. We affect each other for a little while, couple of hours or sometimes a day or over a weekend. There is a contact and it is good and many times it is--it has been much better in the last two or three months than it was before. I think we have made, in that sense, some progress compared to a year ago. But it is really so small, this kind of a contact, at the time when it does happen. It doesn't last. It is there and it is intense and it can be and it can be experienced. But then comes the memory and after a little while the memory disappears and then only you are reminded because of a certain special something that again can take place in you that reminds you by association. And for the rest, you live your ordinary natural existence in the physical world. That is the small circle.

The touching of the big circle is at certain times possible at the Barn, and for that it has a good reason of existence. How often you can have yourself touch it depends on how you feel the need for wishing to have it affect you. The more open you can be on the weekend, the more you can derive, from the constant touching of each other, influences which then take place in a short--at a short distance and which are not so easily overbridged by memory alone. The nearness for oneself in relation to each other physically in contact and helping physically with an aim of

a project can of course affect you for quite some time and leave a deep memory. Still you are dependent on the memory. Until you start to form within yourself your own project, until the constant being in touch and being influenced starts in you a wish for your own development and that, circulating around then the little 'I', constantly being in contact with the larger circle, will then feed you constantly as long as the little 'I' exists and you remain the creator of that kind of a wish.

That is really what we should try to find when you go back again. How much will you take? How much of solidity will you take? Where have you been during these couple of days, trying to buy solidity and paying a price for it and then taking it along with you? Maybe that belongs to your karma. That belongs to an understanding of the difficulties of yourself. And the more you start to realize what it is that you are within the framework of yourself, the more you will come in contact with the frame itself and then, because of the solidity within yourself fusing as it were with the frame, outer and inner life start to belong together and then there is that more constant or the constancy of the touching of your inner and outer world. If that happens, it doesn't matter very much where you live. You may as well live on Earth.

Again you must remember that infinity is not a place. It is not a situation. It is not a special kind of an event. It is a totality of the universe existing everywhere and always. And in that concept experiencing infinity, all forms, all dimensions, all time concepts, all of them disappear and what remains is life itself, able to take on any form at any time in any condition whenever you wish to have life crystallize for you, to create, at that point, a world, which world then again in turn becomes the visual object if it is crystallized in an atmosphere

like the Earth, the visual object of others with whom one then works on the Earth in an ordinary, outer world way without changing the inner content of one's own Magnetic Center.

I hope you have a good afternoon. The end of October. The end of the pressure of concentration. For November you make your own task. I've given a little idea of what perhaps you can do. It's immaterial to me what you do, provided you do something for yourself like the establishment of a law, the creation of your own frame. Within that you Work and you could become a master.

Have a good week. Try to remember as much as you can.

All right, Victor, we will pay a little now.

END TAPE

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